

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."—MATT. XXIV, 44.

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THE GOSPEL OF CHRIST.

BY ELDER G. J. DENT.

"But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed."—GALATIANS I, 8.

It is very evident that the author of the above passage of Scripture—the Apostle Paul—thoroughly understood that there was only one system of religion which could be termed Gospel, one certain code of laws by obedience to which mankind could receive an inheritance in the kingdom of God, all other systems being only perversions of the Gospel of Christ. It was because some had turned away from that Gospel, and had given heed to the teaching of uninspired men—men who were teaching false doctrine—that the Apostle Paul was led to make the foregoing remark, thereby warning all against either teaching or receiving any other doctrine. It may appear to some that Paul was very exclusive, and no doubt this was the view taken by the people generally in his day; but at the same time, if he, Paul, was exclusive in this respect, so also was our Savior, for He remarked: "Verily, verily, I say unto you, he that entereth not by the door, into the sheepfold, but climbeth up some other

way, the same is a thief and a robber. (John x, 1).

It is not reasonable for us to suppose that God would establish more than one Gospel—neither has He done so—as a means of salvation for His children. There would be no system of order in anything of this kind; and we are taught that God's kingdom is a kingdom of order, and that "order is heaven's first law." It will not do for us to follow the teachings of men, unless we are assured that those teachings are in accordance with the Scriptures, as the Prophet Isaiah has said: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isaiah viii, 20).

The Scriptures are given for our instruction and learning, and it is by them we must test the teachings of men who come to us, professing to teach the Gospel of Christ. We must do as Paul says: "Prove all things; hold fast that which is good" (1 Thes.

5, 21).

"In speaking of the doctrine of Christ as it was taught in the Church in the days of Christ and His Apostles, the Apostle John says: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed" (2 John 10).

We understand by this, that John as well as Paul recognized only one doctrine; only one system of religion as the genuine Gospel, and he cautioned the Saints against receiving any other, or encouraging those who taught any other. It was the same with the other Apostles; there was uniformity in their teachings, irrespective of the class of people they were amongst, for all had to receive the same doctrine before they could be constituted members of the Church of Christ. Paul says: "And I went up by revelation, and communicated unto them (the Jews) that Gospel which I preach among the Gentiles" (Galatians ii, 2).

With the understanding that there is only one Gospel, it becomes the duty of all to search for it, till they find it. This is a duty we owe to ourselves as well as to God, and in order to obtain the knowledge of the Gospel, we should be willing to make any sacrifice that is necessary, remembering that it is ourselves who will receive the benefit. Christ said: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John vi, 39).

We will therefore put into practice the injunction given by our Savior, and search the Scriptures, and endeavor with the assistance of the Spirit of God, to find the Gospel.

The first account we have of the Gospel being preached in this day of Christ, is that of John coming and preparing the way for Christ, and teaching the people to repent of their sins, and be baptized in order that their sins might be forgiven. But before this could be done, before John baptized them, he required of them to show by their works that they had repented, and that they could not have repented in a proper manner unless they had faith in his teachings. "So then faith cometh by hearing, and hearing

by the word of God" (Romans x, 17). It is through the teachings of the servants of God that this principle of faith is awakened within us, and we are led to understand that there is a way of escape for us from the effects of sin, but we must believe we have sinned before we can repent.

This principle of faith is the foundation upon which we have to build, and is therefore the beginning of the Gospel. It is the first principle in revealed religion, and consequently must be developed within us before we can progress in other principles of the Gospel that are incorporated for our salvation. Faith must of necessity go before repentance.

Through the proper exercise of faith we understand the necessity of repentance, and we are led to humble ourselves before the Lord, and to repent of our sins, which consists not in being sorry for them alone, but in turning away and forsaking them, by making a determination to do better in the future. This is a genuine repentance, and one that needs not to be repented of; anything short of this is as the sorrow of the world which worketh death.

There are some who wish to get forgiveness of their past sins without reforming their lives; this is not acceptable to the Lord, and the remission of sins through baptism is not promised as such. It was no doubt on account of such people coming to John to be baptized, that he was led to tell them that they must bring forth fruits meet for repentance, so that they should not have to do the first works over again, but that after they had laid the foundation of repentance from dead works, to go on to perfection. By reference to Acts ii, 37-41, we find that this was the order of the Gospel as taught by Peter and his fellow Apostles on the day of Pentecost; for, after the people through their teaching were convinced of their wickedness, they were led to exclaim: "Men and brethren, what shall we do?" They were told to repent and be baptized for the remission of their sins. This order of things would follow as a natural consequence, for they, after having repented, might reasonably expect to be forgiven. The

doctrine of baptism was therefore established in order that those who repented in a proper manner could be forgiven.

The promise of Peter to the people on that occasion was, that they should receive remission of their sins through obedience to his teachings, and he furthermore told them that the same promise would be extended to all, even as many as the Lord our God should call; consequently we are included. When Christ sent His disciples out to preach the Gospel, He said to them: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark xvi, 16); and again, when He was about to take His departure from them after His resurrection, He said to them: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen" (Matt. xxviii, 19-20).

The jailer asked Paul and Silas the same question as the people asked Peter. He was told to believe; this was the first step he had to take, and when the Apostles had spoken unto him and his household the word of the Lord, they did believe, and the consequence was, they went out the same hour of the night and were baptized, which is positive proof to us that that was the word of the Lord which was taught to them. This is what constituted their belief; an acceptance of the doctrines of Christ; for by our works are we justified. If the people on the day of Pentecost, and the jailer, had merely believed that the Apostles had spoken the truth, without accepting their doctrines, they would not have received any benefit, as James says: "Even so faith, if it hath not works, is dead, being alone" (James ii, 17).

The fact, that Christ went to John and requested to be baptized, should be proof to us that the doctrine of baptism is correct, for Christ would not have taken that step, and after His baptism we read, the Holy Ghost

descended upon Him in the form of a dove, and the act was sanctioned by our Father in heaven, for His voice was heard to say: "Thou art my beloved Son, in whom I am well pleased" (Matt. iii, 17). It became the Savior to be baptized to fulfill all righteousness. As we read in John iii, 5: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Christ, by being baptized, set us an example; He went down into the water, and He came up again out of the water. We have to be buried with Christ by baptism into death. Baptism is a saving ordinance, being a part of the Gospel, and as Paul says, the Gospel of Christ is "the power of God unto salvation." When we come forth out of the water we are free from our old sins, and we are then fit subjects for the Holy Ghost to dwell in, which dwelleth not in unclean tabernacles.

The same doctrine was taught by Philip to the eunuch: "And they went down into the water, both Philip and the eunuch; and he baptized him" (Acts viii, 38). John also baptized in Amon, near to Salim, because there was much water there (John iii, 23). The foregoing passages of Scripture very clearly define the manner in which baptism was administered in the days of Christ, also the object for which it was administered. Paul was told by Ananias to arise and be baptized and wash away his sins (Acts xiii, 10). Although God had spoken to him, and the Holy Ghost came upon him when Ananias laid his hands upon him and restored his sight, still he was under obligation to attend to this ordinance of baptism in order that his sins might be washed away. As we read that the Lord will not save His people in their sins, but from their sins, we see the necessity of the ordinance of baptism, that being the medium through which our sins are forgiven.

It is therefore a saving ordinance. But alone it is of no avail. We must prepare ourselves for it through faith and repentance, and after it is done so, and obtain a remission of our sins, we then are susceptible of receiving the Holy Ghost, which is the birth of the Spirit, and which is

promised to all true believers. This birth of the Spirit is given to the baptized believer by the imposition of hands, by those who are appointed to act in the name of the Lord.

This is the manner in which it was imparted in the primitive Christian Church. "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied" (Acts xix 6). "Then laid they their hands on them, and they received the Holy Ghost" (Acts viii, 17). Joshua received it under the hands of Moses (Deut. xxxiv, 9). Ananias conferred it upon Paul in the same manner (Acts ix, 17). Timothy received it under the hands of Paul (2 Tim. i, 6). Paul also in writing to the Hebrews, speaks of the doctrine of baptism and of laying on of hands, etc. (Heb. vi, 2). It is important that all should understand that the ordinances of baptism and the gift of the Holy Ghost are only for those who are capable of believing and repenting, and who practice these principles, and not for infants, because faith and repentance must precede baptism, and little children are incapable of exercising faith in the Lord or repenting of sins. It should also be well understood, that unless these ordinances are administered to us by those who are authorized to act in the name of the Lord, we shall not receive any benefit.

Authority to administer in the ordinances of the Gospel is absolutely essential. "And no man taketh this honor unto himself, but he that is called of God as was Aaron" (Heb. v, 4). Aaron's calling came by revelation direct. God instructed Moses to call him to the ministry (Exodus iv, 14-17). Men take it upon themselves to go and preach, thereby usurping—or endeavoring to do so—the authority which Christ gave to His

Apostles. Authority given to men in former days does not apply to us, but only to those to whom it was given. If we receive authority, we must do so in the proper manner, which is by revelation. The Apostles of Christ were ordained under His hands, and He received His commission from His Father, and so it is handed down through the channel of the Priesthood. We cannot expect the Lord to acknowledge our services unless we have been commissioned to act in His name. Jesus said to His disciples: "As my Father hath sent me, even so send I you" (John xx, 21).

The doctrine of revelation is repudiated by the Christian world, which is sufficient to show us that they are not called of God as was Aaron, because that is the way in which he was called. If there is no voice from heaven to guide us, how are we to know what the Lord requires of us. The Church of God in former days was led by revelation, and why not now? There is no reason. The Gospel is the same now as then, and is taught in the same manner and by the same authority. It cannot exist upon the earth and be taught among the people under any other conditions.

As a humble servant of God, I testify to all to whom these words may come, that the Gospel of Christ is being taught in its purity by the Elders of the Church of Jesus Christ of Latter-day Saints, and that the same organization exists now as in the days of Christ, and that gifts and blessings and signs do follow believers. I have seen them manifested among the Saints, therefore know of a surety that they do exist. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John vii, 17).

THE STAR OF THE EAST.

In the little knot of far away suns known to astronomers as the nebula of Andromeda, has lately been discovered a faint, hazy patch of light, which grows brighter as time advan-

ces, and promises soon to exceed any of its neighbors in brilliancy. This stranger in the sidereal system is variously accounted for, some claiming that it is but one of a series of

nebula, and is given peculiar prominence by reason of its relative position to our earth, or ours to it, becoming changed; others advance the idea that it is the renewed bursting forth of the fires of an inconceivably remote sun, and that these fires have been banked for ages; while another and the most favored of all the theories yet suggested is, that it is the Star of Bethlehem, or, as it is known in astral literature, the Star of the East. It is computed that it appears and disappears almost periodically, the times when it could be seen occurring as nearly as may be every third of the first and present millennium. The star (if this should prove to be the same) was first observed at the birth of Christ, in the year 1. It will soon be a conspicuous figure in the heavens, and if it repeats the startling displays which it exhibited in the fourteenth century, it will be a greater wonder and cause more conjecture than any comet or other phenomenon ever beheld in modern times.

While the spectacle may produce comment and wonder among the masses of our race, there will be found a select few who will look upon the return of the star with feelings of admiration, awe and devotion; their minds will at once grasp the mighty theme which its presence suggests, and be filled with thoughts of the "Man of Holiness," who came below all things that He might rise above all things, and be the Redeemer of His race; He whose natal day is thus marked in a token of undying splendor in the celestial dome. His is a history above and beyond the profane records which have descended to our times as the mere aggregation of conquests, achievements and destruction, and is filled everywhere with example, precept and faith. His life, His actions, and His words were a standing, imperishable invocation to man to come up higher; to rely upon the arm of flesh for fleshly things, but upon the arm of Omnipotence for greater and holier purposes. He did not teach that wealth and station were

the proper aims and ends of our race for these were and are perishable; but that there was something better, grander and greater, a condition of life in which the reward for meritorious deeds was glorious, fixed and immutable. He taught and was the living exemplar of the doctrine of sacrifice for exaltation, of self-denial for principle. For the good of those He would save, He healed, cured and blessed, admonished the wicked and cheered the weak in heart, and when the giving up of His own life was the only means by which the sins of those He loved even in their sinning could be atoned for, no question of temporary convenience, no thought of self, no care for pain, anguish or the grave, were entertained; the life was given, the example perfected.

That was many hundreds of years ago. The man came then to advise, to instruct, to encourage, to redeem. More lowly than all others at His birth, more humble than all His associates in His youth, and more elevated than all others when the crowning sacrifice was to be made, such was His first advent. What will be the second? No more of anguish, sorrow or death, but the Ruler of rulers. And what will He find? A race of men in His own image purified, enlightened, clean in soul, pure in heart, free from guile, and with an eye single to the glory of the Father—the condition of things which He purchased with His blood? Or will He again meet the taunts of the scoffer, the jeers of the sycophant, and the abuse of the rabble? Will He find money-changers in the Temple and harlots in the synagogue?

Let us pause one moment for reflection upon what scenes and peoples will be fit for such a reception, when "Lo! the Bridegroom cometh" is thundered from the heavens; and reflect that as the Star of Bethlehem was the blazing signet which marked His natal day, so will it be the token of His return in majesty, splendor and power—undisputed and imperishable.—*Deseret News*. Has not a Day

Humility is a flower that prospers most when planted in the rich soil of a noble and great mind.

UTAH NEWS.

(Summarized from Territorial Papers.)

Occasional cases of diphtheria still occur in Salt Lake City.

The present Autumn has been one of the finest ever experienced in Utah and Southern Idaho.

Minersville had some heavy shocks of earthquake on the night of October 25th, and the morning of the 26th.

The farmers of Weber County have organized themselves into a "Union" for the protection of their interests.

It is said that large numbers of cattle in Pleasant Valley, Utah, are dying from the effects of a disease known as blackleg.

Robert Latham, Bishop of Providence, Cache County, died on Sunday, October 25th. He was about sixty years of age, and highly respected in the community.

The Ogden Senate—a debating club—has decided that the press is mightier as a civilizer than the locomotive, and the *Deseret News*, evidently with a sigh of relief, says: "So that question is settled at last."

The Bear Lake *Democrat*, published in Paris, Bear Lake County, has ceased to exist, and is succeeded by the Southern Idaho *Independent*. B. S. Spence, Esq., formerly editor of the *Democrat*, is the editor of the *Independent*.

Children and matches succeeded in making a fire in the tithing office yard of Monroe, Sevier County, by which 100 tons of hay and nearly all the fencing was destroyed. The granary was in great peril, but vigilant efforts saved it.

A small party of missionaries left Salt Lake City on the 28th ult. for the Sandwich Islands. Each of the brethren was accompanied by his wife, who, besides encouraging her husband by her presence, will materially assist in elevating the islanders from their present degraded condition.

On the 26th ult., Cyrus J. Call, a fourteen year old son of Omer and Eleanor Call, of Willard, Box Elder County, accidentally had his clothes caught in the cog wheels of a molasses mill, and his body drawn into the meshes, inflicting such fearful injuries that he died in about two hours.

W. A. Follett, formerly Bishop of the Fourth Ward in Provo, but subsequently a resident of Smithville, Graham Co., Arizona, died at the latter place on the 19th ult., aged about 65 years. About a month ago he was stricken with paralysis, which continued until death released him. He bore a most excellent character.

A man named Jacob West, an old resident of Logan, was traveling from a ranch belonging to himself and sons on the Portneuf, to Soda Springs, with a team and wagon, on the 27th ult. While crossing the railroad track near a snow-shed, a freight train struck the wagon, smashing it in pieces. The unfortunate man received serious if not fatal injuries.

Thomas John Hall, a twelve year old boy, recently met his death under very peculiar circumstances in St. George. He was riding a barebacked horse, which, in jumping, is supposed to have dislocated the boy's spinal column, for in a few minutes after alighting from the animal's back, he died.

The acting Postmaster General in Washington has appointed J. G. Kenny postmaster of Provo, Utah. The former incumbent, Mrs. McCuslin, has been postmistress for many years, and is exceedingly popular with all classes of citizens, and they are highly indignant over her removal to give place to Kenny, who is obnoxious to the entire community. Earnest efforts are being made to have the appointment rescinded.

The Salt Lake *Herald* thus speaks of a horticultural venture of one of our English missionaries: "Mr. John Reading, the florist of this city, who is now in Birmingham, England, recently shipped, per express, a large box of English flower plants and cuttings from that city. They arrived here in excellent condition, and presented a healthier appearance than many plants that have come from much shorter distances. They were well packed in soil, and had grown some on the way. All who desire to "set foot on English soil" without incurring the expenses of a trip to foreign lands, can do so by calling at Reading's well-known greenhouses."

A correspondent of the Salt Lake *Democrat* gives the following description of the Provo woolen factory, one of Utah's finest and most useful home enterprises: "On the upper or fourth floor of the factory I found about 25,000 pounds of scoured wool. This, after being carded by twenty-four machines, a couple of pickers and two renovators, is sent to the spinning room below. Now let us stop. There are many of us yet living who are not yet too young to remember the dear old face, framed in gray hair and white cap, sitting patiently by the open fireplace, her left hand turning the wheels, while with the right the bobbin was fed and filled. Also, for the good old long ago and its never-to-be-forgotten spinning-wheel. The machinery of to-day has done away with grandmother's wheel. Just think of four self-acting mules, each working 720 spindles, requiring the attendance of only one operator. The man who invented this automatic mule was a horse, a workhorse at that. Why, to go through this Provo factory and see the manner in which wool is manipulated by machinery, when you get down to the cloth department you feel that by disturbing a bolt a flock of shorn sheep will run out from under the pile. They should keep a couple of shepherd dogs around the works here in order to help out this illusion. Seventy power looms turn out the goods of this mill. Blankets, shawls, dress goods, jeans and suitings of all kinds are turned out here at the rate of 2,000 yards per day, and in the manufacture of which employment is given to 130 persons. Girls are employed chiefly, and, I need not add, they are good-looking and intelligent. After inspecting the whole institution closely, Prof. Blake purchased two pairs of Provo made blankets and mortgaged a bolt of cloth. Deputy Marshal Vandercreek, fearing the cold current of air on the U. G. road, also purchased a pair of mottled gray blankets, which for texture and make up will put to shame any California blanket ever shipped into this Territory."

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MONDAY, NOVEMBER 23, 1885.

THE UTAH COMMISSIONERS.

THE Utah Commissioners are five officers appointed under the Edmunds law by the President and Senate of the United States, to attend to certain duties pertaining to elections in Utah, agreeable to the provisions of that law. Their compensation was at first fixed at three thousand dollars per annum for each Commissioner, but President Arthur, anxious to secure men of greater respectability than that salary would warrant, had it increased to five thousand dollars per annum, which is the amount now being drawn by the present incumbents. Their duties are light, and do not claim much of their time, and this may be the reason that they have occasionally assumed powers and functions which do not belong to them, and the Supreme Court has had to check them in their arbitrary assumptions.

Although the Commissioners have not spent much time in Utah, their acquaintance with the people has taught them some things not generally understood. All laws enacted against the plural marriage system of the Latter-day Saints have been based upon the assumption that it was not a part of their religion, but an immoral practice, pandering to the baser passions of men, without an element of religious motive or faith in it. This assumption was necessary to give the color of constitutional validity to the anti-polygamy laws, for the Constitution of the United States forbids Congress making any law respecting religion, or prohibiting the free exercise thereof. Now the Commissioners declare in one of their reports to Congress that plural marriage is as certainly and distinctively a principle of the religion of the Latter-day Saints, as faith, repentance or baptism, which is a virtual declaration that the Edmunds law is unconstitutional.

By late news received from Washington, we learn that the Utah Commissioners have just presented another report to the Secretary of the Interior. It contains a review of the work of the year, a description of the workings of the Edmunds law, and makes some recommendations as to further legislation by Congress to make it more effective. This recommendation for additional anti-"Mormon" legislation is a proof that the Commissioners are committed to the policy of the worst enemies of the Latter-day Saints, who are beginning to fear that the Edmunds law, wicked and persecutive as it is, especially as administered by the present Courts in Utah, is not sufficient to destroy the Church and leave the Saints and their possessions an easy prey to their

enemies. There is very little doubt that the same unrighteous influence that forced the passage of the Edmunds law will be brought to bear upon the coming Congress, to induce them to enact still more oppressive legislation against the Saints.

Mr. Ramsey is probably the most important member of the Utah Commission, as he is its chairman. He has been recently interviewed by a New York *Herald* correspondent, in relation to his views regarding affairs in Utah. He says of the Edmunds law: "It proves to be the most effective legislation ever directed at the Mormon evil, and the fact that John Taylor, Cannon and Joseph F. Smith, the three presidents of the Church, are fugitives, is the best evidence of this. Nor are they the only men who are trying to escape from its clutches. About fifty of the bishops and apostles have gone away, thirty or forty more are under indictment, and twenty-five or thirty are playing the martyr behind the bars of the prison."

Mr. Ramsey is well aware that under the present judicial regime in Utah, a fair and impartial trial by a jury of his peers is a right that is denied every "Mormon" charged with infraction of the Edmunds law, that every such charge is equivalent to a conviction, with scarcely any regard to the evidence, and that many of the trials in which "Mormons" have been defendants, especially if they were men of prominence, have been the merest travesties upon justice. It is to avoid these mock trials, unjust judges, packed juries, and persecution under the guise of legal prosecution, that some of our leading men have withdrawn themselves. The only favor the Latter-day Saints ask of the United States government, if it be a favor to ask for that which is a guaranteed right, is a just and impartial administration of the law in Utah. Although the Edmunds law is nominally directed against adultery as well as plural marriage, and is applicable to all the Territories and the District of Columbia, not the slightest attempt is made to enforce it against any but "Mormons," unless it be by mistake, in which case the offender is soon pardoned. Indeed it has been declared that if the Edmunds law were enforced in the District of Columbia, there would not be officers enough left to run the government. There would be this essential difference, however, in the two cases: The imprisonment of the "Mormons" arises from their fidelity to their wives and children, while that of the other class would be in consequence of connubial infidelity and adultery. Mr. Ramsey says lightly that twenty-five or thirty more of our brethren "are playing the martyr behind the bars of the prisons." He might have added they could avoid this by playing the apostate outside of the prisons, it being a notorious fact that no "Mormon" who is willing to repudiate his wives and children, and renounce his solemn covenants of marriage, is sentenced to imprisonment. "Playing the martyr" is a facetious way of putting it, but being imprisoned for one's religion is rather a serious matter after all. The history of past ages is crowded with instances of conscientious men and women who have "played the martyr" for their religion, but it is a great reproach to this boasted age of enlightenment and freedom, that people have to do so now because their religion is unpopular. So serious has this sort of "play" been, that it has cost the lives of many Latter-day Saints, whose spirits are now under the altar with those whom John the Revelator saw in his great vision crying for

divine vengeance upon their murderers; and who were told "that they should rest yet for a little season, until their fellow servants also and their brethren that should be killed as they were, should be fulfilled."

Mr. Ramsey continued: "While I cannot say that this law will destroy Mormonism, it has already crippled it, and if supplemented with additional legislation to cover the point it does not reach, it will go far to wipe out the curse. But it will be a long time before the evil is extinct. We have allowed it to grow unmolested for nearly half a century, and the Church has become such a powerful and thorough organization, that it cannot be pulled up by the roots."

No, Mr. Ramsey, this law will not destroy "Mormonism," neither will any additional legislation that may be passed against it, no matter how iniquitous and cruel such legislation may be, for as you say it cannot be pulled up by the roots. The tree is being pruned of some of its dry and unworthy branches by the operation of this law, and you judge that it is crippled, but it will be stronger and its fruit fairer and better for the pruning. The thousands of happy homes of the Latter-day Saints, and the Spirit of God dwelling in their bosoms, prompting to deeds of love and sacrifice for the benefit of the human family, testify that "Mormonism" is no curse. Its spiritual fruits are faith, peace, joy and brotherly love; its temporal fruits are seen by contrasting the Great American Desert of forty years ago with the prosperous and lovely valleys of Utah to-day. As to allowing "Mormonism" to grow unmolested for nearly half a century, a more correct way of putting it would be to say that mobs have been permitted to assail it with every imaginable form of persecution. The Governor of a State was once allowed to issue a writ of extermination against the Saints, and back it up with all the military power at his command; the Saints have been many times driven from their homes and possessions, their leaders have been slain, and no power of government has been extended for their protection. This is the manner in which "Mormonism" has been allowed to grow unmolested.

"Nobody can study Mormonism," continued Mr. Ramsey, "without being inspired with a profound admiration for the genius that has framed, and the energy and industry which have built up the great structure that has policed this nation from its continuance. Like the nerves and sinews of the human body, the faith of the people is interwoven into every incident of their daily lives, and the cure of the curse lies in educating the next generation to respect the laws and acknowledge obedience to the government. The day is past when we can wipe out such things by force. It can only now be killed by the appliances of law and moral suasion."

The genius in "Mormonism" that inspires Mr. Ramsey with profound admiration, is the wisdom and power of God that have directed its development and preserved it from destruction. The danger that he sees threatening a nation of 55,000,000 people, from a small and peaceful community of a few thousand Latter-day Saints, is the danger that threatens error, no matter how strongly entrenched, when truth is brought in contact with it. It is the danger that threatens the great image, seen by the Prophet Daniel in vision, from the little stone cut out of the mountain without hands. It is

the danger that threatens priestcraft, superstition, tyranny and wickedness of every description from the kingdom of God now established upon the earth never to be thrown down. Satan, who has ruled the earth so long, sees its growing power and trembles before it. He inspires the hearts of all who will be influenced by him, with fear and hate toward the people of God, who are preaching the Gospel of Jesus Christ, and calling upon all men to repent of their sins and prepare for the great and terrible day of the Lord which is nigh at hand; a people to whom the Lord is revealing His mind and will, by which they can be purified from the sins and corruptions of this wicked generation, and prepare themselves for the coming of our Lord and Savior Jesus Christ. No wonder that such a people, with such a mission, have their faith "interwoven into every incident of their daily lives," and true it is that such things cannot be "wiped out by force," for if that were possible they would have been wiped out long ago. Neither will the appliances of unjust and iniquitous laws prove any more efficacious in wiping it out. As to "moral suasion," that is a weapon that has never yet been used against the Saints, nor is it likely to be.

After expressing his ignorance as to whether plural marriages are now being contracted or not, Mr. Ramsey stated to the New York *Herald* correspondent that emigration to Utah is falling off, and that the number of apostates is increasing, which statement caused the correspondent to remark, "Then the Church is in a state of decay." Mr. Ramsey replied: "No, that cannot be said. The action of the government, which the Church calls persecution, brings those who come under the law closer together, and in a way strengthens the ties that unite them, as a common danger always does, but it has the effect of discouraging those who have not entered polygamous relations, and if it continues the Mormons will soon become weary of resistance and yield to the inevitable."

Plural marriage, as practiced by men of God in ancient days, and as believed in by the Latter-day Saints, is a pure and holy principle, and a covenant which should not be entered into without the most conscientious and purest motives. If the fear of unpopularity and dread of imprisonment, or even death, are sufficient to deter men from entering into it, it shows they are lacking in these motives, and it will be no source of weakness but rather of strength to the Church if such men do not enter into these holy covenants. When the law of the Medes and Persians was enacted prohibiting the worship of God under penalty of being cast into the lion's den, it, no doubt, had the effect of preventing many men from praying, but no considerations of what the world would term prudence, nor the fear of a dreadful death, prevented Daniel from offering up his prayers to God three times a day. God delivered His servant from the fury of the lions, and Daniel's example teaches us that it is better to obey God than man. There may be but few men who will stand such an ordeal, but those few will be stronger than the multitude who bend to the will of men, for God will be on their side.

Mr. Ramsey and the whole world may depend upon it that the "Mormons" will never be weary of opposing error with truth, and of striving for their rights under the Constitution of their country. As to yielding to the inevi-

table, they expect to do that in common with all mankind. But they recognize as the inevitable the fulfillment of the decrees of Jehovah, and not the mandates of erring and weak humanity. G. O.

LEEDS CONFERENCE.—Meetings of the Leeds Conference will be held at the Assembly Rooms of the Temperance Hall, Chapel Street, off Leeds Road Bradford, on Sunday, November 29, 1885, commencing at 10-30 a.m. and 2-30 and 6-30 p.m. President Wells expects to be present.

ABSTRACT OF CORRESPONDENCE.

NOTTINGHAM CONFERENCE.—Meetings of the Nottingham Conference were held at the Latter-day Saints' Chapel, St. Ann's Street, Nottingham, on Sunday, November 1st. There were present on the stand: Daniel H. Wells, President of the European Mission; Elders George Osmond, of the MILLENNIAL STAR Office; Jcs. S. Wells, of the Liverpool Conference; R. R. Fry and R. S. Collett, of the Sheffield Conference, and Moroni L. Pratt, President of, and J. Eardley, Henry Walsh, Joseph Graham and Levi Naylor, Traveling Elders in the Nottingham Conference.

Meeting called to order at 10-30 a.m., when, after singing and prayer, Elder Pratt addressed the meeting for a short time upon the objects of the Conference and called upon the Presidents or their representatives to report the condition of their Branches. They were represented to be in a very good condition, the Saints were united and nearly all the Branches had organized Young Men's Mutual Improvement Associations, Relief Societies and Sunday Schools, and one, the Hucknall Branch, had a night school. There had been a great deal of out-door preaching done, but not without opposition in some places, especially in Leicester. Elders Walsh and Naylor reported their labors in the Leicester District. They had met with a great deal of opposition, and through this they had a good attendance of strangers at their meetings. There were prospects of some additions to the Church in the near future. Elder Graham reported the Lincolnshire District as covering a large area of country, with but few Saints, and they were much scattered. Elder Eardley said a good work had been done in the Hucknall District and many had been warned by means of open-air meetings. He did all he could to encourage Sunday Schools among the Saints. The Statistical and Financial reports were read and accepted, and the General and Local Authorities of the Church presented and sustained. Elder Pratt made honorable mention of the local Priesthood, and congratulated them on the excellent reports that had been given.

At the afternoon meeting, which convened at 2-30 p.m., the Sacrament was administered, when the Conference was addressed by Elders Fry and Collett and President Wells and Elder Osmond.

The evening meeting convened at 6-30 and was addressed by Elders Osmond and Walsh and President Wells. The latter exhorted the Saints to be diligent and to persevere in all good things, to be honorable and faithful in the dis-

charge of all their duties and to get the records of their dead relatives and friends, that they might be baptized for them when they gather to Zion.

Brother John Wells, the Clerk of the Conference, from whose report we make the preceding abstract, concludes by saying: "The weather was all that could be desired, but the attendance was not so good as usual in consequence of the short notice the Saints had of the Conference."

CORRESPONDENCE.

CROSSING THE ATLANTIC.

S.S. *Nevada*, Nov. 3, 1885.

President Daniel H. Wells.

Dear Brother,—Now that we are nearing the end of our sea voyage, it becomes our duty to report progress thus far. And we feel truly thankful to our Father in heaven for His protecting care extended over us and that we are enabled to send such a favorable report.

The weather has been very favorable on the whole. The second day out was, perhaps, the worst. We had a fine run to Queenstown, which port we reached about 4 p.m., on Sunday, 25th ult. After embarking a few more passengers here, we put to sea again about 4-30 p.m. and soon began to feel the swell of the ever restless Atlantic. This lasted through Sunday night and all of Monday, so that the stewards had an easy time of it, so far as waiting at the table was concerned. On Wednesday the weather moderated, by which time most of the Saints had got over the worst of their sea-sickness and began to regain their appetites. There were still some cases, however, of continued sickness, mostly among the aged. The health of the Elders has been pretty good, though all but two or three lucky individuals have suffered more or less from the inevitable *mal de mer*. Sister Wells has kept up very well, not having suffered as much from sea-sickness as many of the others. Everything has gone on smoothly, no discord, no complaints. The officers of the ship, from Captain Douglas down, have been uniformly obliging and courteous, which has of course materially helped to make the time pass pleasantly.

On Wednesday last, a sad accident occurred, one of the sailors fell from the lower yard-arm to the deck, a height of thirty or thirty-five feet, fracturing his left leg badly at the knee. This, in addition to cutting his lower lip through, is the only injury he apparently sustained. The limb was soon set and the doctor reports the patient progressing favorably.

Last night (Monday) a concert was held in the saloon; two professional singers and other ladies and gentlemen kindly volunteering their services. It was quite a success, though the performers had great difficulties to contend with in the motion of the vessel, which seemed to roll worse last night than at any time previous. This, however, added considerably to the fun. A collection was taken up at the close in aid of the Seamen's Orphanage, in New York.

Another concert is to be held this evening in the stateroom, the collection on this occasion to be for the benefit of the sailor who fell from the rigging.

Though the *Nevada* can hardly be called a fast boat, she certainly deserves the credit of being steady and sure. Our greatest run in twenty-four hours was, from noon on Sunday to noon yesterday, 333 miles; and the lowest run 223 miles, from noon on Monday, 26th ult. to the following noon. At noon to-day we were only 260 miles from New York, and the captain expects to take us there by eight or nine o'clock to-morrow morning, if the weather continues favorable.

Wednesday, Nov. 4th, 9 p.m.—We are now anchored in the harbor and have been since about 3 p.m. detained in quarantine on account of a case of

measles discovered among the emigrants this morning.

New York, Friday, Nov. 6th.—We were all permitted to land yesterday morning about nine o'clock, to our relief, for we were told we might be detained several days in quarantine. Brother Hart met us on the wharf and after passing the Customs we proceeded to Castle Garden with the emigrants, where the baggage was all weighed with scrupulous care, not to defraud the Railroad Company. Some of the emigrants had a good deal more than was allowed free and, in some cases, had to borrow from their friends to make up the amount charged for excess. The company got off in good shape about 8 p.m. The rest of us hope to leave at 7 o'clock this evening, going via Niagara Falls.

With kindest regards to yourself and all at "42," in which President Lund and his Counsellors desire to unite, I remain, in great haste,
Your Brother in the Gospel,

HERBERT L. JAMES.

ELDER TOLTON REPORTS HIS LABORS.
Birmingham, Oct. 22, 1885.
President D. H. Wells.

Dear Brother,—I find myself to-day in a similar position to that experienced by many of my brethren who, upon the eve of their departure from this land, have endeavored to school and collect their thoughts and bring them to bear upon a review of the scenes and operations peculiar to a missionary's experience.

My name was proposed and accepted at the General Conference, held at Salt Lake City, April 6, 1884, as a missionary to Great Britain to preach the Gospel and bear witness of its restoration and the divine mission of Joseph Smith. In response to this call, and in company with about fifty missionaries and visitors on the 15th of the same month, I bade adieu to the "City of the Saints" and started on route to England. After a pleasant overland trip and sea voyage, we landed at Liverpool, May 3rd, and I was assigned by President John Henry Smith to the Birmingham Conference, under the presidency of Elder Thomas Waddams.

Surrounded by the din, hum and

bustle of industry and busy life, bewildered and fatigued in mind and body, enveloped in an atmosphere of almost inky blackness heavily impregnated with gas, smoke, etc., I was awakened from the lethargical feeling of travel to find myself in the heart of the "toyshop of the world." I was more forcibly reminded of the responsibilities taken upon myself in obedience to the Divine command: "Son, go work to-day in my vineyard," when the following day I found myself in the pulpit, raking my brain and vainly grasping at ideas which, when conveyed, continued through a duration of about ninety consecutive seconds of time.

I was assigned to the Worcestershire District and labored consecutively with Elders John Griffin, W. B. Bennett and Reuben Carter, whose companionship I appreciated and enjoyed while propagating the truths of heaven in the various localities of that District. I was subsequently changed from Worcestershire and appointed to succeed Elder Aubrey in the Herefordshire District and continued to enjoy the spirit of my mission during my labors there.

Since October, 1884, I have been traveling alone, which, together with impaired health, has often caused me to realize my weakness as a minister of the Gospel and place my hopes of success in the promptings of that spirit that actuated my call. I cannot say, as many have done, that the time spent while on this mission has been the most pleasant of my life, yet I trust it will eventually prove the most profitable. During my whole mission I have labored as the weakest of the weak, putting my trust in God and looking unto Him for my recompense of reward. I have not, apparently reaped much fruit as a result of my labors, but I hope that some of the Gospel seed, which I have sown by the wayside, may find a place in the hearts of the honest and cause them to early seek that Maker to whom they are amenable for their very actions, words and thoughts.

Having had permission granted me by President Aubrey to visit my friends and relatives at and in the vicinity of Rugby, I have devoted my

time, since August 30th, to this and, and as a result, have been treated very kindly; some of them are now earnestly investigating the principles of the Gospel.

I wish to thank the Saints, through the medium of the STAR, for their acts of benevolence towards me, and I shall always retain a grateful remembrance of them and esteem them as a priceless string of pearls. As a reciprocation for their kindness, I can but invoke the blessings of heaven upon their heads, and live in hopes of meeting them in the land of Zion and welcoming them to my home to share my joys and pleasures.

Your Brother in the Gospel of Peace.

J. F. TOLTON.

New Zealand, Sep. 29, 1885.

President D. H. Wells.

Dear Brother,—I suppose a few words from a missionary in this far off land will not be unacceptable, so I take the liberty to write a short letter.

Although Satan and his advocates seem inclined to hinder the progress of the Lord's work as much as possible in Zion, by prosecuting and unjustly imprisoning the Prophets, servants and Saints of the living God, he

seems to have forgotten this part of the vineyard, for the work is going on here in a steady, quiet manner. Semi-annual Conferences have just been held in all the Districts of this island, just far enough apart to enable our beloved President, W. T. Stewart, to meet with each District, and strengthen the missionaries and Saints by his wise words of counsel and instruction. Our labors are almost entirely among the natives of the country, or Maories as they are called. They are a noble race of people, and the power of God is often made manifest in their behalf. We work under a disadvantage in not having any of our Church works in their language, as none of the missionaries are yet proficient in it, although President Stewart is pretty well advanced, and will, I suppose, soon undertake to translate some of the most needed works.

The general health of the Elders and Saints is very good, so far as I have heard.

May the blessings of God attend you and all His servants in endeavoring to advance His work of salvation to mankind, is the constant prayer of your brother and co-laborer in the Gospel of Christ.

GEORGE S. TAYLOR.

Real difference of opinion, honestly expressed whenever the subject is serious enough to demand it, always deserves respectful attention and consideration.

Max.—The more we learn of man and of his various faculties, the more we discover his unity. Just as the different parts of the body are all necessary for the perfection of the whole, and each is dependant for its healthy condition upon the health of all the rest, so the moral, mental, and spiritual faculties are parts of one great whole, and, if one suffers, all suffer with it. The brain and the heart, the intellect and the affections act and react upon each other, and both must be trained and exercised if either is to attain its full growth. Right conduct and a noble life are the outcome of this harmonious development.

SPERM WISDOM.—Look most to your spending. No matter what comes in, if more goes out, you will be poor. The art is not in making money, but in keeping it. Little expenses, like mice in a barn, when they are many, make great waste. Hair by hair heads get bald, straw by straw the thatch goes off the cottage, and drop by drop the rain comes into the chamber. A barrel is soon empty if the tap leaks but a drop a minute. In clothes choose suitable and lasting stuff, and not showy fineries. To be warm is the main thing; never mind the looks. A fool may make money, but it needs a wise man to spend it. Remember, it is easier to build two chimneys than to keep one going. If you give all to the back and board, there is nothing left for the savings-bank. Fare hard and work hard while you are young, and you have a chance to rest when you are old.